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ABSTRACT

Universal Studies, a study program designed to help students develop emotionally, intellectually, and spiritually, is described. Development of the personality and character of the individual is emphasized, as are innovation, creativity, individualized instruction, independent learning, and realizing human potential. These goals are characterized as learning, living, and loving. To help locate qualified teachers, examples are provided of letters to faculty members and to the college or university chancellor or president. Sample letters to introduce students to the program are also included. Suggested courses include communication, music, art, philosophy, theology, computers, careers, and creative problem solving. The core curriculum, which consists of 10 courses, provides a foundation to integrate the arts and sciences. The first year enables the individual to know him- or herself. Students who have completed the core courses can freely choose from 14 electives in their second year of study. In the third year, an internship experience is recommended, while the fourth year is designed to help the student create a career. Additional topics addressed in the overview include the learning environment and instruction, and program planning, organization, and administration. (SW)

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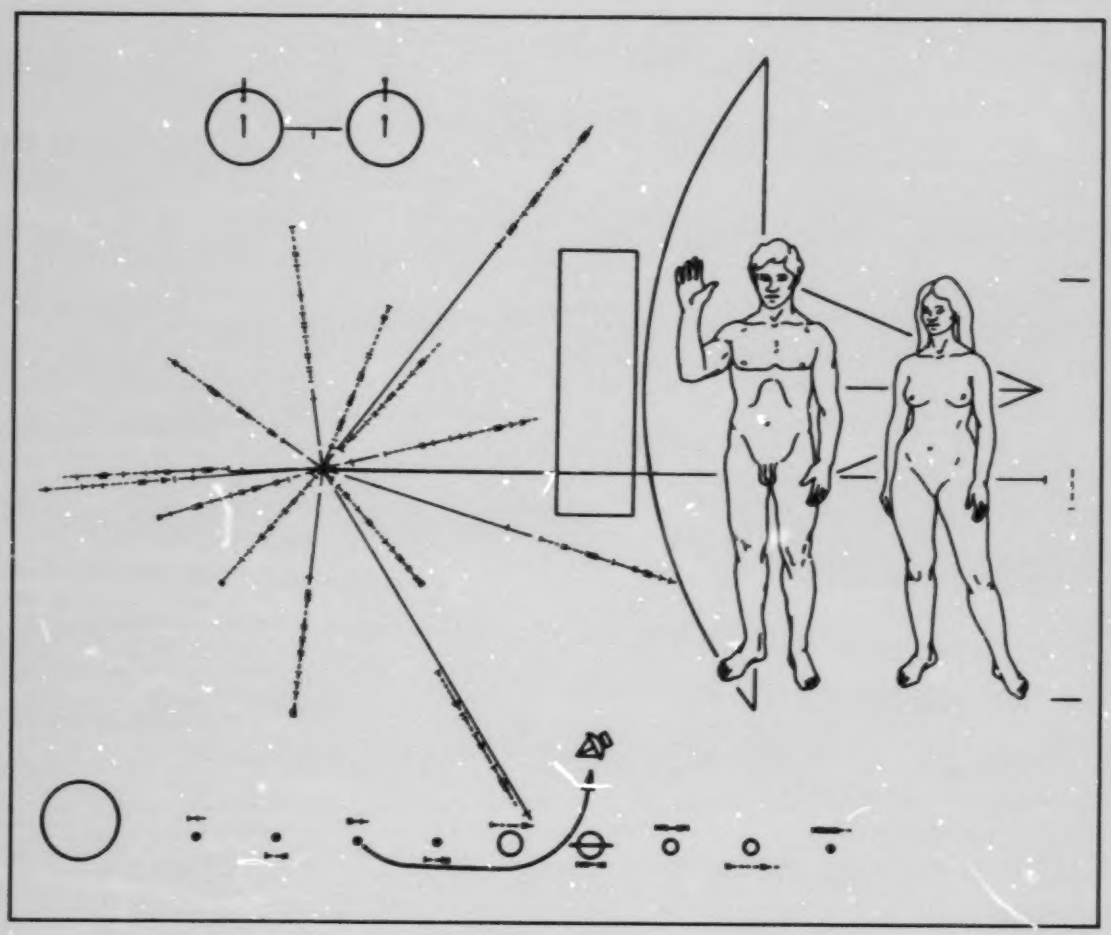

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UNIVERSAL STUDIES

NANCY M. KOBRYN

FIRST EDITION

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ACKNOWLEDGMENT

TO FAMILY, FRIENDS, AND COLLEAGUES, THE AUTHOR WISHES TO EXPRESS HER GRATITUDE. WITHOUT THEIR FAITH IN ME THIS BOOK WOULD NEVER BE WRITTEN OR PUBLISHED.

SPECIAL THANKS TO SENATOR JOHN GLENN FOR HIS ENCOURAGEMENT. ANOTHER THANK YOU TO MICHAEL PRZEKOP AND ROBERT NUNAMAKER OF NASA, WHOSE GENEROUS CONTRIBUTION OF TIME AND TALENT WAS GREATLY APPRECIATED. WITHOUT THE EXPERTISE AND EXPERIENCE OF MEN AND WOMEN LIKE THIS, UNIVERSAL STUDIES COULD NEVER BE INTRODUCED AND IMPLEMENTED.

FIRST EDITION

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PROLOGUE

UNIVERSAL STUDIES was first formally introduced in a meeting at Stanford University in August, 1981. The concept was enthusiastically endorsed by conference participants.

The authors met at Stanford in September, 1981 and agreed to introduce UNIVERSAL STUDIES in a number of new courses in California colleges and universities. Foothill College sponsored one in September, 1981. Evergreen Valley College sponsored two in June, 1982. De Anza College sponsored another in July, 1982. University of California offered others in January, 1983.

In November, 1981 the concept of UNIVERSAL STUDIES was explored and extrapolated in a three hour live broadcast from KYA in San Francisco. The KYA show featured coauthors, Cartier and Kobryn, with Robert Nunamaker and Michael Przekop of NASA. Talk show hostess, Dawn Hollerith, discussed the future of Space Age education with this unique foursome.

From November, 1981 to July, 1983 the book, UNIVERSAL STUDIES was buried at the Department of Defense Language Institute in Monterey, California. For undisclosed reasons the manuscript coauthored by Fran Cartier, Director of Training Development, was shrouded in secrecy and never published.

On July 10, 1983 a letter from General Counsel at the Pentagon was received. The Washington ruling stated Department of Defense and Defense Language Insitute will not ban future publication of UNIVERSAL STUDIES.

For your enlightenment and edification we are pleased to present a limited First Edition of UNIVERSAL STUDIES, a guide for the future of education.

THE AUTHOR

ON ANTICIPATION OF POTENTIAL

Now up the swallow swoops and swerves
In clean, unerring loops and curves,
A great parabola of space along its eye.
Its wing-tip feathers tracing invisible
Silver-point across and in and out the sky.
One long unbroken line it draws which vanishes behind.
It does not wind a thread, nor leave a mark upon the air.
Now just a dot. Now swinging nearer -- wings come clearer,
Now a bird swung from the flying focus of a thousand ellipses
Flips and flung down across and up another arc.
Is again a dark spot only, lost almost in the vast and still
air.
Now where? ... There!

But gone.

While from my place upon the hill, I try to trace again
The sky-filling wheels and swoops and turns, and find
They are not there, and never were.
For all the beauty that I thought I'd seen
Had never been the lines the swallow swept across the
Screen of sky. What held my eye upon him was
The next turn, climb and slur, the curve to come,
The just-about-to-be swerving flight.
What now, for the next gyration, might the bird choose?
This was the needle of fascination that sewed
The loose-looped wire-lean twine of beauty.

Nor is it ever otherwise.
Beauty lies aplenty where the swallow flies and where it flew.
But a truer beauty's found in the line that lies ahead,
The word, still in the heart, that will be said right now,
The part unplayed, the note unsung as just-yet,
The plowing and sowing, the chime that will be wrung,
The half-knowing mind stirring on the verge of waking,
The answer smiled across the room,
The warm surge before the first, blind kiss,
The first splattering tear of the breaking storm's first mild
shower,
The pattern appearing on the whirring loom.

And this is true of the flower just to bloom.
And of the child in the womb.

Francis A. Cartier

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CHAPTER ONE

WHAT IS UNIVERSAL STUDIES?

Universal Studies is an evolutionary educational program that can be introduced in any college or university anywhere on earth. It is evolutionary because it is dynamic, rather than static like most contemporary college programs. The program evolves with the personalities of the people participating in it.

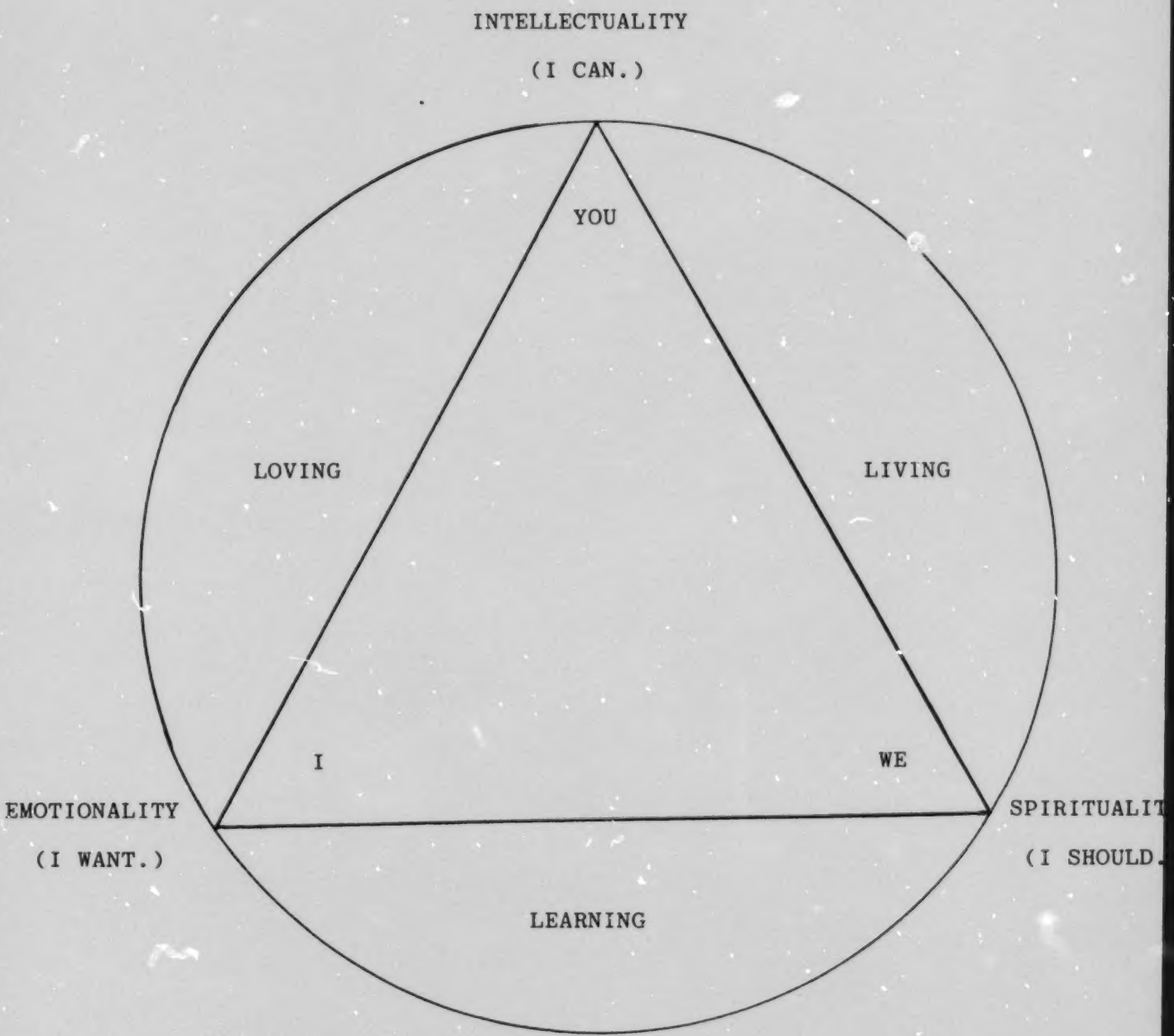
Universal Studies is unique because it is based on a new perception of personality, the trinity of humanity. Every human being is a trinity of emotionality, intellectuality, and spirituality, a creature who loves, lives, and learns, a citizen of the universe, a member of the family of humanity.

The dynamic educational program proposed will reform and renew any institution in which it is introduced because it is participatory. Every administrator, faculty member, and student is invited to participate in the program in its planned research and development from introduction to implementation.

Conventional education depersonalizes people, teaches them what they needed to know to get jobs that existed when the textbooks were written ... probably ten years ago. Universal Studies teaches administrators, teachers, and students to carve careers for themselves that will enable them to make the most of their infinite potential to grow personally and professionally.

Development of the personality and character of the individual is paramount in Universal Studies. Conventional textbooks are deemphasized. Books reflect the expertise and experience of the authors, whom we recognize and respect, but a textbook has value only when it develops the personality and character of the person reading it. Universal Studies programs, hopefully, will make the most of literature which enhances human development.

THE TRINITY OF HUMANITY



Let us examine the perception of personality upon which this evolutionary educational program is based. Look at the diagram, and you will notice a triangle representing the individual personality. The circle surrounding the triangle represents the life of the person which is influenced by heredity and environment. The broad expanse of free space outside the circle symbolizes the infinite universe in which each of our lives plays an infinitesmal part.

Inscribed in the triangle are three words: I, YOU, and WE. The I is the self; the YOU is the I in relation to another person. I, for instance, am one person to my lover, another to my friend, still another to my colleague. The personality of each person is the product of an interaction between individual I's. The WE is the I in relation to the culture. I, for instance, would be one person as a member of a family, another as a resident of California, yet another traveling as an American tourist in Paris. The I is invariably influenced by the cultural context.

Now let's look at the area outside the triangle. Inscribed in the circle are the words, LOVING, LIVING, and LEARNING.

The words represent experiences with which we are all familiar. When a baby is born, it cries. The baby craves love without which it will not survive. If its early emotional needs are met, the baby will thrive; otherwise, it may die of marasmus. The need for love is innate and instinctive.

Every human being is born with a basic need to love and be loved. The need must be nourished in every stage of human development. A healthy, happy personality cannot develop without love.

In loving, a baby experiences dependency. Happiness is produced by another person responding to our cries, feeding, bathing, loving us.

Sometimes nobody comes when baby cries. A new lesson is learned.

Human beings are social animals. Their happiness is invariably a product of interactions between themselves.

Happiness is a positive interaction. Unhappiness is a negative interaction. To be happy, one's emotional needs must be met.

Once the infant experiences the frustration and unhappiness which result when cries are unheard or ignored, it knows loneliness and alienation. Now it knows that love is a state of being happy which results from an interaction between people. The tiniest baby learns that love is essential to existence.

Although only the word LOVING is inscribed in the area of the circle peripheral to EMOTIONALITY and INTELLECTUALITY, the word is meant to symbolize the whole range of human feelings or emotions. Perhaps the greatest contribution made by Sigmund Freud to our understanding of human nature in this century is his revelation of the importance of unconscious drives in motivating behavior. Everyone is influenced by his emotions.

Universal Studies is intended to educate a person to accept his own emotions and respect those of others, irrespective of ethnic origin, creed, or color. As human beings we all need to love and be loved.

The common good of humanity, therefore, mandates that we learn to love one another, be sensitive to our emotional needs if we are to survive as a species.

When the infant has established his own identity of self in his mind as an emotional entity, he is ready to discover his intellectuality, his ability to manipulate people and things to obtain emotional satisfaction. For instance, if he cries very softly mother may not hear him, and he may go hungry. However, if he cries loud enough and long enough, mother, father, and grandmother may come running.

A baby who uses his head can control his environment and satisfy his heart's desires. Nobody needs to verbalize this. The baby learns it from experience.

In the earliest stage of development the baby develops ability to feel, his emotionality. In the next stage, he cultivates ability to think, his mentality. Interactions with individuals produce feelings and thoughts which shape the personality.

Most babies are born in homes or hospitals. They soon learn that individuals with whom they come in contact are invariably members of groups with various value systems.

For instance, if a baby is born at home, in all probability a doctor or midwife is present plus family or friends to assist. An infant born in this cultural context comes in contact with a value system decidedly different from one to which a baby born in a hospital is exposed. The very fact that someone decided that baby should be born at home rather than hospital is evidence of a value system in operation.

Values are the product of heredity and environment. Infants are inevitably influenced by parental values.

Value systems prescribe the rules which restrict the freedom of the individual to facilitate functioning of the society. In some societies hospitals are not accessible, and babies are born at home with midwives and female family members assisting. This is the accepted pattern in that society.

A baby born in such a setting experiences it directly. Later, he may observe babies being born at the homes of relatives or friends, perhaps see a younger brother or sister being born in his own home. This teaches him that babies are born at home in this society, and the value system of the culture has rules for behavior at time of birth.

Human beings learn from such experiences that there are value systems which spell out the dos and don'ts in every society. Good and evil are defined by the society. What is right in one culture may be wrong in another. The value system in any society is what says you may or may not do in that society.

A baby may accept or reject the value system which says "good" babies do not cry at 3:00 A.M. because sleepy mothers and fathers do not care to cuddle babies in the middle of the night. Nevertheless, the lack of enthusiastic response will eventually convince the child that he is not playing the proper role for "good" baby as defined in that society.

Experience teaches the infant that every human group has certain expectations. Each group has rules for the behavior of individuals in that group.

In the Universal Studies perception of personality WE represents the I in interaction with any group of three or more people. A family of three including mother, father, and baby would be such a group. In this family unit baby behavior is influenced by behavior of parents interacting with the infant.

Every baby born is influenced by an infinite number of variables which determine his destiny. Being born male means the child is expected to behave according to the rules governing male behavior in that family. Being born female usually means a completely different set of rules.

Boys learn to be sons, brothers, fathers, grandfathers, as those roles are taught in the family and the society at large. Everyone learns to play a variety of roles in his life beginning the day he is born.

Every individual learns at an early stage of development that the good of the individual must frequently be sacrificed for the good of the society. The baby may have to cry himself to sleep at three A. M. in the morning because mother and father are too tired to tend to his needs. If they respond to his cries in the wee hours every morning, mother may be cranky and tired during the day, father may oversleep, not get to work on time and lose his job. What's "good" for baby may not necessarily be "good" for the family!

The infant learns to develop character through experiences with individuals and groups that comprise the society into which he is born. A boy baby is given toy soldiers and guns, for instance, because society says a boy baby must develop character to be brave enough to fight for his country when he becomes a man. Being a man means to be willing to sacrifice oneself to defend one's culture when necessary because it is the manly thing to do in that culture.

The individual develops a value system of his own in time. This is his character, his sense of right and wrong, his spirituality. Individual values become a code of conduct prescribing behavior for the person.

Anyone familiar with the earlier writing of Henry David Thoreau was not surprised at the statement of character reflected in his essay on civil disobedience. His willingnes to be imprisoned rather than submit to an unjust law was the inevitable expression of his character. A well developed conscience, an internalized set of rules prescribing a personal value system, enabled the character of the man to express itself in his behavior.

When a person believes in what he is doing, his spirit transcends mind and body. To be fulfilled as a human being, a person must develop a sense of personal responsibility to the society. This is what Universal Studies calls character, the individual sense of responsibility to society, an internalized value system which transcends space and time.

Now we know how Universal Studies perceives the personality and character of the individual. What do the labels outside the circle mean?

Previously, we mentioned that the triangle symbolized the individual personality. The circle surrounding the triangle symbolizes the life of the person influenced by heredity and environment. The broad spectrum of free space outside the circle represents an infinite universe in which our lives impinge upon many others.

In this universe each of us is unique in personality and physique. Each of us can smile, but everyone of us has a unique way of smiling. Most of us can walk and talk, but we each have our own way of walking and talking. Human beings everywhere are very much alike; yet each of us is uniquely individual in the way we feel, think, and behave.

Universal Studies concentrates on the similarities in human nature to enable the individual to develop a personality and character which will insure his future health and happiness. The courses of study proposed will develop the emotionality, mentality, and spirituality of the individual as a member of the family of humanity, a citizen of the universe.

Emotionality is the feeling part of human nature. Our bodies hunger to be held; we need to be loved by other human beings. Humans are born with a desire for love. Without it we cannot live.

Mentality is the thinking part of human nature. Our bodies need to feel; our minds need to think. A well developed personality must have both emotional and mental needs met.

Our feelings and thoughts are inextricably entwined. One cannot separate mind and body in a serious discussion of personality because a personality without a mind is as unthinkable as a personality without a body.

The perception of personality we propose to be a valid one is a composite of mind, body, and spirit, a creature who feels, thinks, and strives for spiritual fulfillment.

Spirituality is that part of human nature which tries to touch the stars, striving for perfection. It is that soft voice inside you which tells you what you should do when you are in doubt.

Society rewards and punishes people according to the way they conform to the rules it imposes on the individual. The value system of the society is reflected in rules and regulations.

Individuals learn to conform to these rules if they are to survive and, hopefully, thrive in that society.

Sometimes the individual's values transcend those of the society, which causes conflict. Historically, this can be seen in the life of Jesus Christ, Plato, and others.

Leaders are not conformists. They do not conform to the norms of the society in which they live.

They will not bend to the letter of the law because they know that laws are simply statements of what one should or should not do. If such laws are unjust, one's innate sense of justice demands that they be disobeyed.

Martin Luther King is an excellent example of a man whose character was exemplified in his conduct. His strength of character was manifest in his willingness to sacrifice himself to insure that one day his children could live in a country where a person was not judged by the color of his skin but by the content of his character.

Many white people marched with black brethren beside Martin Luther King, and he left us a legacy we will not soon forget. His strength of character was an inspiration to us all. Unfortunately, leaders like this are too rare.

If one examines the diagram closely, words in parentheses are noted after EMOTIONALITY, INTELLECTUALITY, and SPIRITUALITY. The notations are indications of human needs which are universal.

For example, every human being wants to be loved, can be loved, and should be loved. If he is, he is happy.

However, sometimes a human being wants to be loved and cannot be loved. Consequently, he is frustrated and unhappy.

In another instance, he wants to be loved, can be loved, but should not be loved. His conscience is troubled. An internalized value system says love, in this instance, should not be. When one can have what one wants but should not have, there is no happiness.

Ideally, Universal Studies hopes to educate a person to become the best he can be emotionally, intellectually, and spiritually. It begins with the sense of self implicit in the diagram which postulates the individual personality to be the most important element in the universe.

Universal Studies is an evolutionary educational program based on a whole new philosophy. It proposes a perception of personality explicated in this first chapter, evolving in subsequent chapters.

Simply stated, Universal Studies says this is a Space Age human being as we perceive him to be today, an emotional, mental, spiritual entity. To face the future, to become the best he can be, to create a super society for tomorrow, he needs an evolutionary educational system to grow with him.

Universal Studies is designed to initiate innovation, cultivate creativity, individualize instruction, encourage independent learning, and maximize human potential in the education of every individual human being.

The human being is the heart of the universe. Who he is, and what he does today determines the universal tomorrow for humanity.

CHAPTER TWO

WHO TEACHES IT?

Who teaches Universal Studies? Everyone!

Everyone is born with a need to know, a drive to discover the nature of people and things that constitute the world in which we live. The hunger to be educated and thirst to communicate is universal in every human culture. Everyone is born to be a learner.

That's obvious! What is not so obvious is that everyone is born to be a teacher too.

Who teaches a new mother when the baby is to be fed? Obstetrician? Pediatrician? Nurse? Father? Grandmother?

Ask any mother who had a new baby recently to answer this question. She will tell you that the baby brought to her for feeding the first time at the hospital invariably did not know what it was expected to do.

Baby looks at mother. Mother looks at baby. Nothing happens.

This is a learning experience for both. If baby is hungry, he must learn to suck to satisfy his hunger. If he is not hungry, he must learn to refuse to nurse to show mother he needs no nourishment at this time.

Baby is a learner, but he is also a TEACHER. Only the baby can <u>teach</u> the mother what she needs to know to feed him when he is hungry.

The obstetrician, pediatrician, nurse, grandmother, and numerous baby books may have taught her what to expect in baby behavior, but her baby is unique. His personality is uniquely his, and his behavior is unlike that of any other baby.

His personality is uniquely his, and his behavior is unlike that of any other baby.

Baby TEACHES mother who he is by what he does. His contented coos tell her when he is happy, and anguished cries alert her when he is unhappy. Every baby is a born TEACHER.

Universal Studies operates on the asumption that every human being is a born teacher and learner. Does this mean babies will be teaching Universal Studies in our colleges and universities? No.

What it does mean is that we must discard the antiquated notion that only people who hold teaching credentials or certificates are qualified to teach. Some of the people who hold such certificates were qualified to teach science and technology twenty years ago, but have not kept up with rapid advances in science and technology in the interim. Consequently, they are no longer qualified to teach science as it should be taught in contemporary colleges and universities. Others, who never had formal instruction in teaching are much more qualified to do so.

Courses which comprise the Universal Studies curriculum are relatively new in concept and content. Consequently, it is virtually impossible to find teachers "qualified" according to conventional criteria.

For instance, one of the core courses in the curriculum is THE ART OF LOVING. It is unlikely we would be able to find a college teacher with a doctoral dissertation on this topic or one who majored in this discipline in his undergraduate years.

We believe such a course needs to be offered to develop the emotionality of the individual. Nevertheless, we recognize

the problem locating the ideal person qualified to teach the subject.

The problem can be met and solved creatively in the early stages of planning and preparing the program. Initially, we extend this invitation to the president of the college or university:

Date

Name of College or University Chancellor or President
Title
Address

Dear (Name):

You, the administration, faculty, and student body of (Name of Educational Institution) are cordially invited to participate in the research and development of an evolutionary educational program designed to integrate the arts and sciences on your college campus. Universal Studies is an interdisciplinary, international, universal program based on a new perception of personality.

May we meet with you at your earliest convenience to discuss the program, its philosophy, purpose, form, and function? We deeply appreciate your interest in educational innovation.

Respectfully yours,

Name
Coordinator of Universal Studies

Such a letter from a local coordinator of Universal Studies programs is followed by a phone call the following week to request an appointment. The coordinator meets with college president to explain nature of program, philosophy, form, and function.

If the college president or chancellor is interested, he usually requests the coordinator to meet with the Dean who usually implements new programs. Once Universal Studies is approved on this level, the next step is to send this letter to all members of administration and faculty:

Date

Name of Faculty Member
Title
Department
Name of College or University
Address

Dear (Name):

You are cordially invited to participate in the research and development of an evolutionary educational program designed to integrate the arts and sciences on your college campus. Universal Studies is an interdisciplinary, international, universal program based on a new perception of personality.

May we meet with you on (Time and Date) at (Campus Conference Room) to discuss the program, its philosophy, purpose, form, and function? If you share our enthusiasm for this novel adventure in learning once we have answered all your questions, we hope you will volunteer to teach one or more of the courses in our universal curriculum.

Thank you for your interest in initiating educational innovation which cultivates creativity. We need creative administrators and teachers to inspire us to make the most of infinite human potential.

Very sincerely yours,

Name

Coordinator of Universal Studies

Attendance at the meeting of administration, faculty, and Universal Studies coordinator is not mandatory. Teachers and administrators will attend because they are curious, skeptical, or interested. They should come of their own volition, not because attendance is compulsory.

The reasons people come to this first meeting are unimportant. What is important is that the people who come are made to feel welcome. They are contributing time, a very valuable commodity.

The coordinator will give a formal presentation at this meeting, distribute diagrams showing the new perception of personality upon which Universal Studies is based. The nature of the program, its philosophy, purpose, form, and function will be discussed. A brief question and answer period will be followed by light refreshment.

When the concept of Universal Studies is presented for the first time at a formal gathering, resistance should be anticipated. Any new concept goes through stages of development. Nobody should expect enthusiastic endorsement and support for the concept at this first meeting.

It takes time for a new idea to germinate. First, it must be made known. Second, it must be understood. Third, it must be accepted as an idea worthy of serious consideration. Fourth, decision is reached to support or reject the idea. Fifth, behavior is initiated to support or negate the idea.

Inasmuch as we know the concept of Universal Studies is very new, likely to reform and renew education everywhere it is introduced and implemented, we must be patient and polite

in introducing the program. It is imperative that we remember to be grateful to any institution progressive enough to consider introducing creative education.

People need not be pressured into acceptance. Most educators are well aware of the need for renewal and reform in their respective institutions.

The purpose of the first meeting with any college administration and faculty is to disseminate information. It will take time to digest the facts and figures disseminated.

Now that the administration and faculty are aware that there is such a thing as Universal Studies, the next step is to make them aware that they are a part of it. Success of Universal Studies depends on a dedicated faculty supporting the concept.

Teachers and administrators already employed by the college or university hosting Universal Studies have preference when teachers are recruited to teach new courses in a universal context. Vacancies not filled by teachers or administrators presently employed by the college may be filled by teachers or administrators teaching Universal Studies in neighboring colleges.

In introducing and implementing Universal Studies a salary schedule will be prepared to allocate funds to compensate teachers, administrators, and consultants for their time. Universal Studies programs are cost productive. They are guaranteed to produce results which justify the cost.

The time of a creative teacher is priceless, and the time of a teacher who is not creative worthless. Therefore, if we err on the $ side of the creative teacher we should be pleased and proud to do so.

One more word about financial compensation. Administrators who volunteer to teach should be compensated at prevailing rates of compensation for teachers when teaching. Teachers who volunteer to administer programs should be compensated at prevailing administrative rates when performing duties of an administrator. Consultants are invariably leading authorities who must travel considerable distances to be of assistance, and they must be compensated for professional time and traveling expenses. Particulars will be negotiated in individualized contracts.

To take the next step, to determine the number of administration and faculty members interested in taking part in prerequisite research and development of Universal Studies, a letter like this should be written:

Date

Name
Title
Department
College or University Address

Dear (Name):

Thank you for taking time to attend our first meeting to plan the Universal Studies program we are introducing at your college (or university). We appreciate your interest.

Would you please meet with us on (Time and Date) at (Campus Conference Room) to plan the role you may like to play in the research and development of our evolutionary educational program? You can look over the enclosed curriculum to choose the course you would like to create and teach on your own, or you may want to discuss several possibilities with your coordinator before making a choice. Keep in mind the coordinator is a colleague whose role is to work with you to develop a course which will be interesting and worthwhile for you and your students, one which will enhance your personal and professional growth as well as theirs.

If you have any questions, please do not hesitate to write or call (Phone Number). Your coordinator will be pleased to guide you in planning a course to develop the personality and character of your individual students.

Very sincerely yours,

Name
Coordinator of Universal Studies

People attending this next meeting are decidedly interested. These are dedicated educators who strive for excellence in education. The true professionals will be here.

With this group the best way to begin is brainstorming the question: Of all the courses listed in the Universal Studies curriculum, which one is needed most at this time in this college? See if some sense of consensus emerges as to what courses are most needed in the discussion that follows the brainstorming.

Prepare a list of courses in priority order of importance. Prepare a second list of people volunteering to teach different courses. Match lists.

If there are two or three people volunteering to teach one course, ask if they would like to team teach or if one of them might defer until another year to teach that course, teaching another in the interim. People are generally very gracious at moments like this when they understand the circumstances.

Teachers attending this meeting and volunteering to teach courses in Universal Studies the following semester should be invited to submit course descriptions, outlines, and annotated bibliographies to the coordinator at their earliest possible convenience. The coordinator must review all course descriptions, outlines, and annotated bibliographies to prepare progress reports and summaries for approval by college president and/or Dean.

The coordinator will also assume responsibility for hiring and firing teachers to fill vacancies in Universal Studies which are not filled by teachers and administrators presently employed by the college. It is anticipated that

there will be a relatively small number of such vacancies.

Close cooperation between coordinator, administration, and faculty is essential in this early stage of Universal Studies development. Open lines of communication will facilitate teaching and learning in evolution.

CHAPTER THREE

WHO LEARNS FROM IT?

Universal Studies is an evolutionary educational program to develop personality and character. It is a program of courses developed and taught by the teachers at the college where it is introduced.

Who learns from Universal Studies? Everyone who participates in it. Also everyone whose life is touched by the lives of the participants. The participatory program proposed will be a unique learning experience for anyone and everyone associated with it.

Specifically, what part do students play? Students play a variety of roles in Universal Studies; roles are defined and refined by students themselves. They are an integral part of the program, cocreators in the process oriented planning.

To introduce students to Universal Studies a letter of invitation like this is sent to every student:

Date

Name
Address

Dear (Student Name):

You are cordially invited to participate in an evolutionary educational program designed to integrate the arts and sciences on your college (or university) campus. Universal Studies is an interdisciplinary, international, universal program based on a new perception of personality. May we meet with you on (Date and Time) at (Campus Conference Room) to explain the program, its philosophy, purpose, form, and function?

If you share our enthusiasm for this novel adventure in learning once we have answered all your questions, we hope you will volunteer to teach, take, audit, or evaluate one or more of the courses in our universal curriculum. Your participation is vital to insure a program planned to fulfill student expectations for excellence in education.

Thank you for your interest in initiating educational innovation which will cultivate creativity. We ned creative students to inspire us to make the most of infinite potential.

Very sincerely yours,

Name
Coordinator of Universal Studies

Coordinator will meet with students responding to this invitation at some central location on college campus. The formal presentation of the Universal Studies program will be virtually identical to the format for administration and faculty. A short question and answer period will be followed by light refreshment.

Students will want to know what roles they can play if interested. They can create a course of their own which they can subsequently teach. They can take Universal Studies course for credit or audit those taught by fellow students or favorite teachers participating in research and development of the program. If none of these options is appealing, a student may volunteer to participate in an evaluation team to critique courses, outlines, bibliographies, the process oriented program as it develops.

Penniless students will want to know if they will be paid to teach courses. Certainly, students who offer evidence of proficiency in developing an acceptable course description, outline, and annotated bibliography deserve to be compensated for their time. Students who will be teaching courses for credit will themselves earn college credits or a stipend in accord with the salary schedule stipulated for teachers teaching comparable courses.

Students will predictably react in a variety of ways to the invitation which invites their active participation in research and development of Universal Studies on campus. Reactions will be positive, negative, and neutral. Some students will be enthusiastic, others will be absolutely antagonistic. In all probability most students will be apathetic.

Typically, today's college student is apathetic and alienated. He was not born that way; he was taught.

If you visit any first grade in a public school, you will see the love of learning in the eyes of the children. Stop and see a third grade in the same school, and you'll see considerably less sparkle in the eyes. Now drop in on the sixth grade, and you will see very little love of learning left to light up the lives of the children sitting in those seats.

By the time a boy or girl reaches college age, his creativity has been so stifled by the educational system which imprisoned him that he has learned to be a nobody. His feelings and thoughts have been ignored for such a prolonged period of time, that he has been conditioned not to express himself; his thoughts and feelings need to be expressed if he is to develop a happy, healthy personality and character. The typical college student will react to such an invitation with skepticism.

Why would anyone want to treat a student as if he were somebody worthy of respect, a human being we need to know, someone whose thoughts and feelings are very important to us? Why would Universal Studies want to change nobodies into somebodies?

The answer is simple, but the truth is sometimes hard to believe, and some students will have difficulty accepting the simple truth. Universal Studies is predicated on an assumption that every human being has infinite potential and must be treated with respect. In its well integrated value system a student is just as important as a teacher or

administrator. Therefore, in Universal Studies students will always be treated with respect.

Students have infinite value in the development of a Universal Studies program on any college campus. Only the students know what they want to learn, can learn, and should learn at that college. That information is vital to us in the development of a viable educational program to develop the personality and character of individual students.

Students are the teachers who must educate us to know who they are, what they do, and what they aspire to become. Once the personality and character of the student body is identified, a personalized program of study can be prepared to meet its needs and aspirations.

It will take time for students to accept the fact that Universal Studies programs are planned primarily for them, and invitations to participate in development are very sincere. Initial skepticism will dissipate when students successfully assume leadership roles in the program to the cheers of their classmates.

A week after first meeting with students the coordinator of Universal Studies will personally contact students by mail or phone to invite active participation. The coordinator will invite one or more of the students to represent the student body at subsequent strategy sessions or planning meetings with administration and faculty.

Teachers and administrators should also be invited to any student meetings planning Universal Studies programs. This facilitates communication between groups.

Of course, some private meetings will be scheduled informally from time to time for very good reasons when the need arises. Most meetings, however, in the early stages of research and development will be public, should be well publicized in advance, and interested individuals and organizations invited to attend.

The second mass meeting of students will be preceded by a letter like this:

Date

Name
Address

Dear (Name of Student):

Thank you for the interest in Universal Studies you expressed in attending our first meeting with students on the college campus. Now that you know what Universal Studies is, its philosophy, purpose, curriculum, form, and function, we sincerely hope you will want to play an active part in its research and development.

If you would like to develop and/or teach a course, take a course for credit or audit one, represent the student body in strategy sessions and planning meetings, or serve as an evaluator on an evaluation team, please come to a meeting on (Date and Time) at (Campus Conference Room). We value your thoughts and feelings, invite you to express them in helping us develop an evolutionary educational program which will promote personal and professional growth.

Very sincerely yours,

Name

Coordinator of Universal Studies

This invitation will break down some of the initial resistance expected to be found in apathetic, alienated students. Previous experience has shown that shy people who accept the challenge frequently become dynamic leaders in introducing and implementing Universal Studies programs. Shy people are apathetic and alienated because they feel they are unimportant. When they are given an opportunity to do something important, they develop a sense of their own importance, and they are no longer shy.

This is the value of Universal Studies on any college campus. It values the individual ... student, teacher, or administrator. The valuing itself makes the individual FEEL valuable. Once the individual develops a sense of his own importance, his value, his identity as a human being is established.

Unfortunately, students frequently lose their identities on college campuses. Too often they are ignored except when they do not conform to the conventional norms, grades slip, tuition is not paid on time, etc.

Invitations to students to participate in Universal Studies should always address individual students by name. A letter addressed DEAR STUDENT implies that the writer did not know the name of the student or chose to ignore the name if he knew it. If one wants to establish personal communication, one should learn the name of the person with whom one wants to communicate.

This may seem like a trivial matter, but it is a series of small considerations which will insure success of Universal Studies in its introduction and implementation. One would not

think of sending a letter to the college president addressed President, Mohawk Valley Community College, Utica, New York. Common courtesy demands that students be accorded the same respect in Universal Studies. Today's students are tomorrow's college presidents.

CHAPTER FOUR

WHERE IS IT TAUGHT?

We now know that Universal Studies is an evolutionary educational program taught by teachers who develop their own courses. Students plan, teach, and evaluate the courses. Everyone who participates in the program learns from it.

Where? Everywhere. Universal Studies can be introduced in any college or university anywhere on earth.

What about places on earth where there are no colleges or universities? Third world countries are so poor that many children are doomed from birth to illiteracy. Can people in third world countries participate in Universal Studies if they have no colleges or universities they can afford to attend?

Indubitably, yes! Everyone everywhere needs to be educated, and Universal Studies aims to unify the family of humanity through a unique educational system which is people oriented.

Learning is a people process. We do not need an established institution in which to learn. We can learn in our homes, our churches, our industries, fraternal and professional organizations.

Universal Studies may be introduced and implemented in any college or university anywhere on earth. Universal Studies may also be introduced and implemented anywhere on earth where there are no colleges or universities. In fact, we anticipate more enthusiasm for Universal Studies will be expressed by people participating in the program who have had no conventional educational experiences prior to its introduction.

Previously, we have discussed how Universal Studies is introduced to administrators, teachers, and students in a

conventional college setting. Now, let us consider a variety of ways in which Universal Studies can be introduced and implemented in places where there are no conventional schools or colleges.

One of the best ways to introduce a new concept is a book like this which can reach many more people than the authors can ever know in one lifetime. Books transcend time and space, communicating concepts from one generation to the next. Universal Studies will make the most of classical literature which has already passed the test of time. It will also draw generously upon the best of new books, published today to become tomorrow's classics.

Some people, however, have never learned to read, are functionally illiterate. What is the best way to educate them?

Music is a universal language everyone understands. Classical and popular music are invariably a reflection of the culture from which they emanate. An evolutionary educational program must make the most of music to develop the personality and character of the individual.

Music will educate the ear. Art will educate the eye. The earliest primitives left the history of their development on the walls of their caves. Universal Studies must make the most of artistic masterpieces like Michelangelo's sculpture of David because art like that educates the heart, mind, and spirit of everyone who experiences it.

Music and art are forms of nonverbal communication which may be used to educate people who cannot read or write. Are there any other ways to communicate with humans who are functionally illiterate?

Certainly, modern miracles of science and technology are manufactured daily by companies like IBM, Texas Instruments, and Edmund Scientific Company. Educational toys like the Little Professor or Speak and Spell can be used to learn math, reading, spelling, and English. Computers can be programmed to teach a variety of subjects on diverse educational levels. Science can create machines with memories better than most teachers. Universal Studies will make the most of such resources.

Another way to teach many people who cannot be taught through conventional channels is through the media. Most people have access to television, radio, or newspapers which daily reach more individuals than any one teacher will ever know.

Once conventional colleges and universities have perfected a customized course in Universal Studies, the course can be televised internationally if permission is granted by a sponsoring college or university. Educational satellites can disseminate a customized course anywhere on earth. Rockwell International has already developed the science and technology with which to construct such satellites.

Since Universal Studies is an original series of courses created to fulfill basic human needs, it is not necessary for the the program to conform to conventional requirements. Standards are set by participants who are encouraged to strive for excellence in every endeavor.

Everyone is expected to do his best because a human being has infinite potential. Expectations are always high.

Some of the best ways to introduce Universal Studies to people who do not have access to colleges or universities

are literature, music, art, science, technology, and the media. Such ways and means can be employed in the home, industry, cultural center, anywhere we find people wanting to be educated to become universal citizens.

Correspondence courses are an old fashioned way to learn something new. A correspondence course in THE SCIENCE AND ART OF LIVING IN SPACE was introduced at Stanford University in 1981. This was a pilot program in Universal Studies. Like all Universal Studies courses this one was original and participatory, a unique learning experience for teacher and student.

Needs assessment surveys are frequently distributed in the earliest stage of Universal Studies programs. Survey data reveals weaknesses and strengths of students and teachers. Information collected may be utilized to plan, organize, and manage programs to meet the greatest need in developing courses. Sample survey forms for individual use are readily available from the local Universal Studies coordinator.

Another kind of unconventional course offering that epitomizes the spirit of Universal Studies is one designed to be team taught by a graduate student in astronautical engineering and a professional educator who collaborated to create a ten week course for credit at Stanford University. The course, entitled SPACE FOR THE FUTURE, was planned to feature guest appearances by leading authorities like Charles Gould, manager of Rockwell International's Space Division, and Dr. John Billingham, Chief of Extraterrestrial Research Division at NASA Ames Research Center, CA. An exploratory trip to Ames Research Center was included in course syllabus so students could see recent rapid advances in scientific research and technological development.

Serendipity is inevitable when customized courses like this are introduced on any college campus. Variations of the original

course designed for Stanford University have subsequently been taught at De Anza College, Foothill College, and Evergreen Valley College in California, Mohawk Valley Community College in Utica, New York, and University of California at Santa Cruz, CA.

Customized courses like this can be replicated in other colleges and universities. Where there are no colleges or universities televised reproductions and computerized courseware can be developed.

Nobody needs to grow up ignorant in the Space Age. We have miraculous means to reach and teach people. Life should be a happy, healthy learning experience for us all.

Universal Studies is an evolutionary educational program to develop personality and character. Anyone and everyone can participate in the development of its universal curriculum. It can be taught anywhere and everywhere in the universe.

When is it taught? Any time from conception to infinity.

The myth that education begins at age six when one enters first grade must be abolished. It is that kind of thinking which is producing a nation of mindless robots.

The notion that education ends with a college diploma at age twenty two is equally fallacious. Such thinking stifles creativity and minimizes human potential.

Universal Studies makes no such unwarranted assumptions. It simply states that learning begins with conception, and it never ends.

Human beings are a composite of body, mind, and spirit. We feel, think, act, and react from the moment of conception, and life is an adventure in learning.

Recent research at NASA Ames Research Center in California has shown that older men (55-65 years young) can adapt to acceleration forces in a "return to earth" simulation as well or better than younger men. Senior scientists may be some of the first passengers on the shuttle!

Universal Studies can be taught to anyone at any age. The program is based on a new perception of human nature.

Courses are created to meet basic human needs to be educated, which are universal. Some of the most popular courseware introduced and implemented on college campuses has been course offerings for children from seven to seventeen.

Children are rarely seen on college campuses because it is assumed children cannot learn what is being taught at the collegiate level. Nonsense! Gifted youngsters frequently educate their college professors!!

Gifted/talented young people crave intellectual stimulation which is likely to be lacking in conventional public and private school systems. College courses can frequently satisfy their hunger for educational enrichment.

Courseware recommended for the younger crowd includes classics like anthropology, physics, French and economics, as well as computers, careers, androgyny, and ecology. Experience shows anything can be taught to anyone at any age if it is taught properly. Success of college courses will depend on careful planning and evaluation to insure educational objectives are met.

The rigid age grade stratification prevalent in public schools will not exist in Universal Studies programs. Age grouping will depend on circumstances. Courses will be developed in some instances to meet the needs of certain age groups, in which case other age groups will be excluded.

In other instances age may not be a factor, and an educational innovation can be introduced for people of all ages. For instance, the concept of an educational holiday for ten thousand people was first tried in 1979 in Utica, New York. The event was so successful that the SPACE DAY celebration became an annual event.

CHAPTER FIVE

WHEN IS IT TAUGHT?

Everyone was invited to participate in an educational holiday named SPACE DAY. The mayor of the city issued a proclamation, a uniform set of lesson plans was written for all the public and parochial schools in city and suburbs, and astronaut, Paul Weitz, flew from Houston, Texas to be guest of honor for the event. Public and private institutions participated with enthusiasm to create a new learning experience for the entire community.

It could be replicated anywhere. Universal Studies programs are based on a belief that all human beings have much in common. This amity, a basic similarity, is the foundation for all creative education programs introduced and implemented.

A child of six has more in common with a man of sixty than he may have with another child of six. If the man is his grandfather, he has a common ancestry. If the man is Italian, and the child is Italian, they speak the same language. If the man is Jewish, and the child is Jewish, they have a creed in common. If the child is black, and the man is black, they have color in common.

Age is a variable in human nature which must be taken into consideration in planning educational innovation, but, hopefully, it will never be used in any Universal Studies program to discriminate against an individual, depriving him of an educational opportunity. Aging is a normal, natural process in life, and consequently, professional planning should include customized courses to meet needs of all ages.

Time, too, is a variable which must be taken into consideration in designing curriculum for Universal Studies. Age and time are important variables in personality and character,

which must be given careful consideration in research and development of a universal curriculum.

Not only must the variables of age and time be given consideration in planning, the relationship between the two must be given top priority. In planning a college course for children, for instance, one would keep in mind the limited attention span of very young children.

Nobody should expect six year olds to sit still and be quiet for more than twenty minutes at a time. Six year olds have a relatively short attention span, and planning for them should take this into consideration.

Usually a six year old who has been concentrating on a lesson for twenty minutes will welcome a break to stretch and move his growing body. But what about the sixty year old man who may be taking a course in ecology with his grandson? His attention span is likely to be longer than twenty minutes.

True. Why not compromise? Interrupt lessons in ecology at periodic intervals with yoga exercises which creatively solve the problems of limited attention span in the very young and limited agility in the not so very young!

Everyone ages. Age itself is not a primary consideration in planning Universal Studies programs. Aging is an inevitable part of life.

Age is a measure of time. Time is not a primary consideration in planning Universal Studies either because Universal Studies is ageless and timeless.

This book is written to be rewritten. By the time the authors have written it, the book will be obsolete and ready

to be rewritten.

It is written in the hope that it says something about human nature that needs to be said today. In sum and substance, it says that human beings are the greatest creation in an evolutionary universe, and a new educational system is needed to develop fully the personality and character of the Space Age.

Universal Studies can be taught to anyone any time anywhere in the universe. What we learn makes us what we are, and we never stop learning.

Learning, we believe, begins with conception. Does it end with death? We think not.

Death defies definition. Virtually every culture known to man has a word for it, but every culture defines it differently. We all know what it is ... or do we?

Inevitably, we all like to believe we had a beginning, a birthday we can celebrate. We like to look forward to birthdays, but nobody we know looks forward to the day of death.

It will happen. Everyone of us will go to sleep one day and never wake up to be what we once were. This will be the day of our death.

The body will be buried or cremated, but will we cease to be? Philosophers and theologians tell us spirit leaves the body at the time of our death, and we continue to be something other than what we were.

Universal Studies takes no position on the subject of life, death, or life after death. It does consider the study

of philosophy and theology, however, to be absolutely essential in any universal curriculum.

Everyone experiences life and death, and one's attitude toward both processes is primarily a product of the culture. Every culture has a religion, a way to explain the unexplainable, a definition for life and death. Usually, the culture has a prescription of rules or commandments which dictate individual behavior with respect to life and death.

In a universal curriculum studies should be included in the science and art of living as well as classical subjects like philosophy and theology. This will insure that the individual will learn that life and death are natural processes in every culture , but the roles people play in each culture are very different.

Nobody says it like Shakespeare:

All the world's a stage,
And all the men and women merely players.
They have their exits and their entrances:
And one man in his time plays many parts,
His acts being seven ages. At first the infant,
Mewling and puking in the nurse's arms.
And then the whining school-boy, with his satchel
And shining morning face, creeping like snail
Unwillingly to school. And then the lover,
Sighing like furnace, with a woeful ballad
Made to his mistress eyebrow. Then a soldier,
Full of strange oaths, and bearded like the bard;
Jealous in honour, sudden and quick in quarrel,
Seeking the bubble reputation
Even in the cannon's mouth. And then the justice,

In fair round belly with good capon lined,
With eyes severe and beard of formal cut,
Full of wise saws and modern instances;
And so he plays his part. The sixth age shifts
Into the lean and slipper'd pantaloon,
With spectacles on nose and pouch on side:
His youthful hose, well saved, a world too wide
For his shrunk shrank: and his big many voice
Turning again toward childish treble pipes
And whistles in his sound. Last scene of all.
That ends this strange eventful history,
Is second childishness, and mere oblivion,
Sans teeth, sans eyes, sans taste, sans everything.

As You Like It. Act II
Scene 7, Line 139

The picture painted by Shakespeare is as timely today as it was when written because it captures the commonality of universal humanity which transcends space and time. We see ourselves in this picture and everyone we know at one stage of another.

Universal Studies will make the most of Shakespeare and other classicists whose writing reveal the importance of role playing in everyone's life. One needs to know the infinite variety of roles he can play so he can make an intelligent choice as to the best role to play at a particular point in time.

Sometimes we choose to be childish in our role playing. Other times we choose to be very sophisticated in our demeanor. Building sand castles at the beach calls for a very different pattern of behavior than making conversation at a cocktail party.

The same couple conceivably plays respective roles one way at the beach, another at the cocktail party. Informal behavior differs dramatically from formal.

Role playing is necessary. Relationships are built on roles. Human relationships are exceedingly complex. Role playing is a science and art that can be learned like any other skill. Consequently, courses like Careers, which concerns itself with vocational roles, are essential in a Universal Studies curriculum.

The relationship between human and machine is also important. Machines play roles today that were formally exclusively human. Machines wash dishes and clothes, cook food and clean the floor, assuming the roles formerly played by domestic servants and harried housewives. Farm machinery has replaced hired hands in the fields. Human machine systems are a fact of life. Courses in computer literacy, LOGO, graphics, and other courses which teach humans how to manage machines efficiently are very valuable in a universal curriculum.

Human beings evolve, and they invent machines to meet their needs in the course of evolution. Science and technology march in giant steps. Humans need to master many skills to make the most of machinery in an ever increasingly technological society.

Human problems and decision making become more critical in a highly technological society. Therefore, we include classes in creative problem solving in our universal curriculum. Creative problem solving techniques enable individuals to make intelligent decisions in their person and professional lives. Such skills may be necessary for survival of the species.

A modern machine can affect the lives of millions for better or worse. The automobile, for example, makes it

possible to drive from New York to California in six days, a distance of over 3,000 miles. Imagine the difference in the lives of early pioneers cutting across the wilderness in covered wagons and that of astronauts flying into outer space aboard the shuttle, Columbia!

The covered wagon, automobile, and space shuttle are human made machines invented to transport humans from one place to another. Each of the inventions has had a profound effect on the lives of those manning the machines. Covered wagons opened the West, the automobile spawned suburbs, the shuttle will take astronauts to micropolises in space. The past, present, and future are created by man's invention.

Universal Studies is ageless and timeless because it is as young or old as you like it to be. It sees every age of humanity as something infinitesmally beautiful, to be cherished for all time. Its programs can and will be taught to people all ages anytime anywhere on Earth.

CHAPTER SIX

WHY IS IT TAUGHT?

Why do we want to introduce Universal Studies in colleges and universities everywhere on Earth? Why would we like to develop Universal Studies programs everywhere there are no colleges and universities? Why are we introducing Universal Studies anywhere?

The authors of Universal Studies sincerely believe that education is in a sorry state. From a strictly pragmatic point of view, the educational system we have simply does not work. It does not educate!

The word "educate" is derived from the Latin "educare", meaning to lead out. Education should lead out, open the heart, mind, and spirit of the individual to promote personal and professional growth.

An educated person is one who has a well developed personality and character. He is sensitive, thoughtful, and spiritual. He has learned the science and art of loving, living, and learning.

Abraham Lincoln was well educated. He lacked formal schooling, but he was very well educated. His personality was well defined, and his character unquestionable.

Where are the Abraham Lincolns of today? America lacks leadership.

The American public school system is out of order. Ask anyone who knows.

It is producing a nation of robots, people who do not feel, think, or value. In any national election, the number of people who do not vote could easily make the difference in

the choice of a candidate for the presidency.

America is a democracy in which the will of the people prevails. The people elected Richard Nixon and subsequently, forced him to resign. This unprecedented event in American history showed the world Americans do have the power to make or break a president.

Why do Americans choose not to vote in a national election? Could it be that they feel their individual feelings are unimportant in a national election? Could it be that they feel their individual thoughts do not matter? Could it be that they feel their individual vote has no value?

Americans suffer from apathy and alienation. They are taught not to feel, think, or value, and they have learned not to express their feelings, thoughts, or values publicly. The inevitable consequence is a nation of apathetic, alienated people.

Does this mean Americans CANNOT feel, think, or value because they have learned to think of themselves as worthless?

If nobody cares what you feel, think, or value, why vote? A vote is an expression of opinion. It says publicly: I am somebody who has something to say in public which must be said for the good of the society in which I live.

Universal Studies was developed to teach people to feel, think, and value themselves as individuals because they are priceless. The most valuable element in the universe, in our estimation, is the individual human being.

The immediate objective of Universal Studies is to develop the personality and character of the individual human being. The ultimate objective is to create a humane society which initiates innovation, cultivates creativity, individualizes instruction, encourages independent learning, and maximizes human potential. In such a society, apathy and alienation are unknown, except as prehistoric phenomena.

The secret of success in such a venture is communication. Apathetic, alienated individuals DO NOT communicate. Educated people DO.

Universal Studies can cure apathy and alienation. The person who DOES NOT feel, think, or value himself or others must learn to communicate.

First, he must learn the science of communication. One needs to know the infinite variety of ways human beings CAN and DO communicate, verbally and nonverbally.

Once the individual knows the infinite variety of ways other humans CAN and DO communicate, he has mastered the science of communication. Now he can choose the kind of communication he needs to express himself, to make contact with other human beings.

The next step is to use what he knows. A course in the art of communication is prescribed at this point.

The individual experiments with various forms of verbal and nonverbal communication to find the best forms to satisfy his basic human needs. Social rewards and punishment will reveal to him which ways work best to help him establish

positive, productive human relationships.

Universal Studies proclaims a need for a new value system in education for the Space Age. Today's children are tomorrow's astronauts. What was good enough for their fathers and mothers is not good enough for them.

What is needed is a new educational system which will produce a super society of men and women who know who they are, what they are doing, where they are going, and what they want to become. When human beings are educated to become the best they can become, the nature of society transforms. Inevitably, the whole is greater than its individual components, and the greatness of a society originates in individuals. Positive transformation will be the product of education in evolution.

Everyone knows education is in a sorry state. Teachers strike, taxpayers revolt, students cannot read or write. The American educational system is archaic, desperately in need of reform, renewal, transformation.

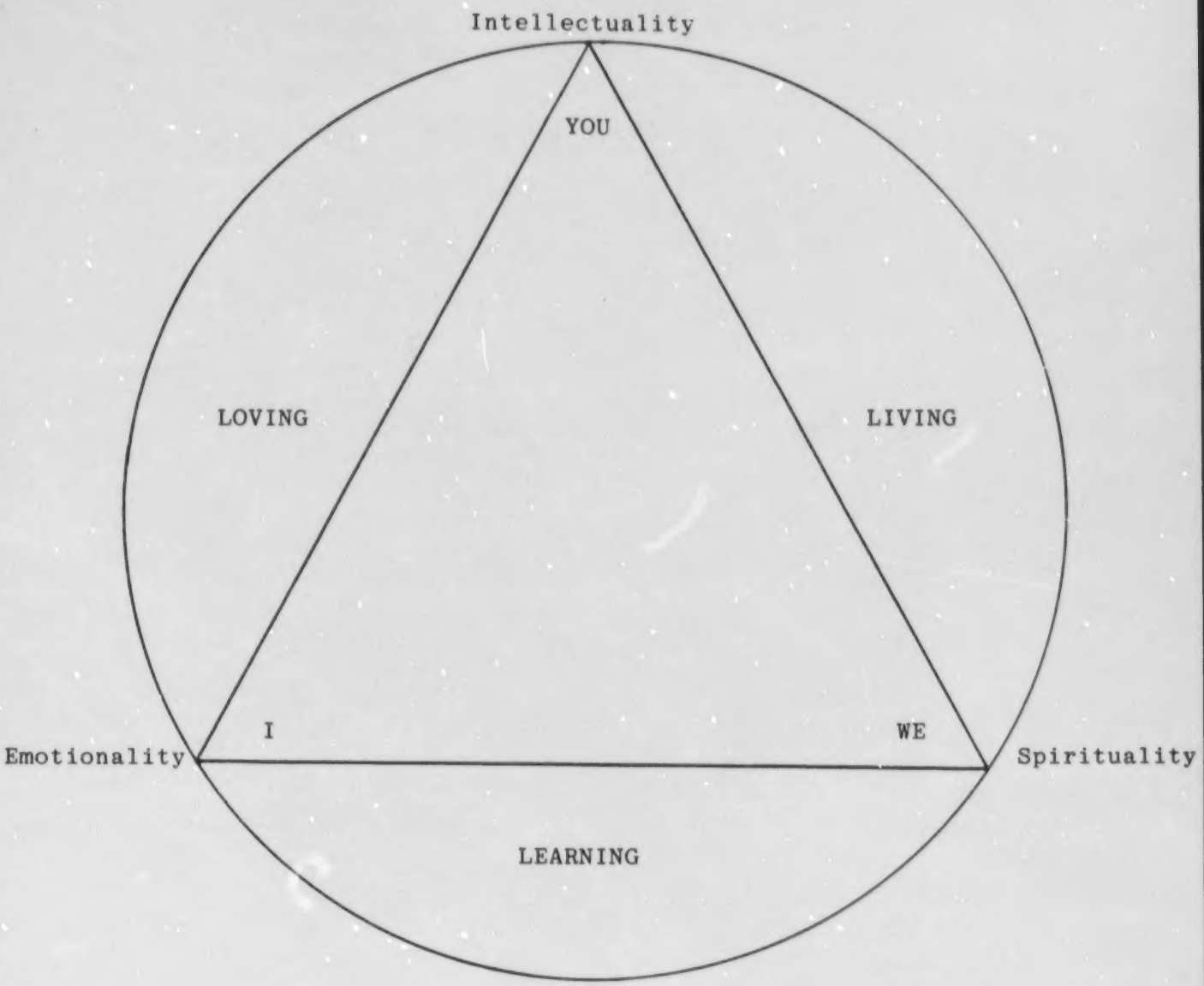
Universal Studies is a new educational program designed to fill that need. It was planned to teach everyone the science and art of living to become true citizens of the universe.

In prior pages we recommend courses to be included in a universal curriculum designed to personalize people. Suggested courses include communication, music, art, philosophy, theology, computers, careers, and creative problem solving. Every customized course must be developed by people, with people, for people, to insure that the program developed is ultimately the product of many minds and hearts working in unison.

Only in this way can we break down the bureaucratic barriers which alienate and isolate people, impeding personal

and social progress. Personal interaction between individuals and groups will wear away any resistance to Universal Studies when it is introduced and implemented.

Now that we have noted the need for an evolutionary program to renew and reform education for anyone and everyone everywhere in the world, let's look at the program we recommend:



UNIVERSAL STUDIES

Universal Studies is an interdisciplinary, international, universal program of study based on the above paradigm, a new perception of personality, the trinity of humanity. Every human being is a trinity of emotionality, intellectuality, and spirituality, a creature who loves, lives, and learns, a citizen of the universe, a member of the family of humanity.

CORE CURRICULUM

1. Androgyny ... a study of the individual psyche

2. Human Engineering ... a study of individual social systems

3. Science of Communication ... a study of individual methods of communication

4. Art of Communication ... a study of individual practices in communication

5. Science of Loving ... a study of individual emotions

6. Art of Loving ... a study of individual emotional systems

7. Science of Living ... a study of individual intellect

8. Art of Living ... a study of individual intellectual systems

9. Science of Learning ... a study of individual values

10. Art of Learning ... a study of individual value systems

The ten courses are classic, constituting the first year of studies to develop the individuality, creativity, and independence of students. Core Curriculum supplies the universal foundation of basics to integrate the arts and sciences in participating colleges and universities. Any one of the courses can be taught independently or as a core course in an accredited college or university. The Core Curriculum of Universal Studies is designed to offer customized courses in the science and art of loving, living, and learning.

UNIVERSAL STUDIES

SECOND YEAR ELECTIVES

1. Universal Creativity ... creative problem solving

2. Universal Anthropology ... study of human cultures

3. Universal Literature ... study of classic prose and poetry

4. Universal History ... study of human evolution

5. Universal Philosophy ... study of human beliefs

6. Universal Mathematics ... study of mathematical systems

7. Universal Industry ... study of vocations and avocations

8. Universal Education ... study of educational systems

9. Universal Law ... study of human systems for law, order, and justice

10. Universal Health ... study of science and art in healing

11. Universal Citizenship ... study of world government

12. Universal Peace ... study of human struggle to resolve conflict, the war for peace

13. Universal Humanity ... study of basic human needs, past, present, and future

14. Universal Independence ... study of humanity's struggle to be free and independent

Students who have completed the courses in the core curriculum can freely choose from these electives in their second year of study. Other electives may be added, Universal Music, Universal Art, etc. Anyone of the recommended courses can be taken independently, but we do recommend that core courses be taken prior to electives whenever and wherever possible.

Third Year: Internship

In the first year of Universal Studies the individual learns to know himself, his infinite capacity as a human being to become whoever he wants to be, to do whatever he wants to do. In the third year we recommend that he apply what he has learned in a vocation of his own choosing.

Universal Studies has been carefully planned to develop the personality and character of the individual in a universal context. The true test of the worth of this program is what it does for the individual participating in it.

The well known educator, John Dewey, taught that: LEARNING IS DOING. Universal Studies takes a giant step into the future in saying: LEARNING IS BECOMING.

We move in dichotomies to synthesize and synergize. We go from the abstract to the concrete, from the general to the specific, from the concept to its application. We teach what it is to be a human being, and then we say: BE ONE, AND BE THE BEST YOU CAN BE!

If the student liked the course in Universal Law so much that he decided he would like to become a lawyer, he should get a job in a law office in a distant city or, preferably, a foreign country. This experience will not only develop his personality and character, but it will help him decide if he really wants to be a lawyer. He may decide, after a taste of the law in practice, that he would really rather be a doctor, a teacher, or a technician after all.

This is the time to put knowledge to work. This is a year for the student to establish his identity, explore his

weaknesses and strengths, to paint his own picture of universal humanity.

Fourth Year: Creativity

After one year of academic concentration on the individual, one year of academic concentration on the universe in which the individual lives, and one year making a living in that universe, the individual is educated to create a career which will enrich life in the universe. In the fourth year, the individual faces the future.

The search for TRUTH is about to begin, and it will never end. TRUTH is what ~~it~~ is, an absolute. Knowledge is what we think is TRUTH at any point in time; TRUTH itself is ageless and timeless. Whether we know it or not, it is, and what it will be, will indupitably be.

TRUTH changes constantly. What is TRUTH for you is not necessarily TRUTH for me. We are human, and our conceptions of TRUTH differ.

Each of us has two eyes, one nose, and one mouth. Yet the features on each face are so different that no two faces look alike. We are alike in many ways, but we are also different.

Human beings are born to know for they need to grow. This is innate. Human hearts, minds, and spirits hunger for TRUTH.

If we knew TRUTH, we could control the future, our persons, our lives, and our universe. It is unlikely that we will ever know TRUTH, but it is likely that we can influence it.

We can create careers for ourselves; we can shape our

own futures. In our search for TRUTH, we can create humane systems which are personally and professionally productive.

It is suggested that the fourth year of Universal Studies be planned to synthesize the unique educational experiences of the participants in a series of seminars or international studies which are action oriented. A sample of such an experience would be the series of international studies introduced at Stanford University in 1981.

The immediate goal for the first study was to develop a plan for the design of a human community to be built in outer space. The ultimate goal was to develop an educational exhibit of the plan for a human community in outer space. The study series was titled THE SCIENCE AND ART OF LIVING IN SPACE.

Such action oriented courses of study can be replicated anywhere. They give individuals unique opportunities to actualize their dreams, to turn science fiction into fact, to learn the valuable lessons learned in interaction with colleagues in a concerted effort to achieve a common goal.

In such ventures, teachers and students will learn the science and art of communication, compromise, collaboration, and consensus. This is a positive alternative to cutthroat competition for individual grades, which are usually used as a ruler with which to measure a student.

Studies have shown repeatedly that the students with the highest grades in college do not necessarily become the biggest successes in their subsequent personal and professional lives. Could it be because the criteria for success in college

is very different from the criteria for success as it is defined in one's daily life?

In Universal Studies, success is measured the same way it is measured in life, personal and professional productivity, health, and happiness. Admittedly, the criteria is subjective. Nevertheless, we contend it is the only valid measure of individual success.

CHAPTER SEVEN

HOW IS IT TAUGHT?

Universal Studies is a program taught PROFESSIONALLY. It is taught PROFESSIONALLY because it is a process oriented program of studies which evolve experientially.

Experience is what differentiates the professional from the nonprofessional. When we say, "He is so professional," what we really mean is: He knows what he's doing because he has learned from experience.

There is a decided difference between a job and a profession. In a job, one usually does what one is told to do. In a profession, one is usually expected to know what needs to be done. A person who has a job must take orders, and a person who practices a profession gives orders.

Teaching can be a job or a profession. In contemporary colleges it is likely to be a job rather than a profession.

Most teachers we know are underpaid and overworked. The best, the most creative educators we know are leaving conventional school systems because they are no longer able to practice as professionals.

School systems have become vast bureaucracies which stifle creativity in teachers and students. Dedicated teachers become frustrated and demoralized.

Two years ago a teacher we know was approached by a militant union leader who wanted her to participate in a demonstration for higher salaries. She was the only teacher who refused to picket the homes of School Board members, and her absence was conspicuous.

"Don't you think a teacher should be paid more than

$10,000 a year?" the union representative pressured. "Don't you think you're worth more than that?"

"I do," she said. "I think I'm priceless, and I'm proud of my profession. But I have a boy in my class whose father is president of the Board. That little boy is not going to see me picketing his home in the morning before he comes to school because I do not think it is a professional thing to do."

"I'm with you in spirit, but I cannot take action which downgrades my own profession." The teacher was subsequently ostracized by other teachers and resigned of her own volition at the end of the school year.

She was one of the best loved teachers in the district. The children called her the "fun" teacher because her classroom was never boring, and learning was always a joy. It is unlikely that she will ever teach in another public school!

Shed no tears for that teacher or the many others who have left or will be leaving as conditions in classrooms become daily more desperate. Weep for the children who are the losers!

Teachers who leave are quickly replaced by bright, beautiful people, fresh from college, high in hopes to enlighten the world by becoming professional teachers. They come into classrooms for the first time, like the first grader, with a sparkle in the eyes.

Youthful enthusiasm abounds. Their dream to become a professional teacher is about to be realized.

The dream usually turns to dust by the end of the first year. Much of the enthusiasm is dissipated.

Teaching, they discover, in most schools and colleges, is not at all what it was like in the textbooks they read. It's a job, not a profession.

There is little time to teach, because most of the time is prescribed by the administration. There is little academic freedom in the practice of the teaching profession because there are so many rules and regulations which interfere with individualized instruction. These are basic weaknesses in the system which deter academic progress, stultify creativity, and minimize human potential.

Schools must change if our children are to have a future worth having. The future needs a new value system in education. In that value system, teaching has great value. Teachers have great value. Teaching is a science and art, truly a profession to be treated with respect.

Universal Studies hypothesizes that teaching is a process, an interaction between teacher and learner, a communication in which both parties are reformed and renewed. If we accept the hypothesis that teaching is transpersonal, we must be willing to test the hypothesis in every program we introduce and implement.

Professional people power is the synthesizer and synergizer in Universal Studies. It will integrate the arts and sciences to develop a new feeling, thought, and spirit in education which will develop the personality and character of the future.

It takes courage to face the future. It takes character to assume responsibility for the decisions which will determine its course. Humans will err, and some of the

decisions will not be wise. Nevertheless, the pressing problems of humanity must be faced, and we need to educate leaders to make wise decisions if the species is to survive.

The authors of Universal Studies have implicit faith in humankind to creatively solve problems in the future as it has in the past. They are dedicated to the proposition that every human being has a responsibility to create his own future and that of the society in which he lives.

The free spirits of humanity transcend their own time and space. They pave the path for children of the future with their own human sacrifice. In their hearts they know there is no freedom without responsibility, and responsible decisions must be made.

Teachers who teach Universal Studies will receive monetary compensation for professional services rendered. Their remuneration should be commensurate with other professional salaries prevailing in the community where the service is rendered.

Professional teachers are primarily concerned with academic excellence, and monetary compensation is a secondary consideration. Nevertheless, their professional time is priceless, and educational institutions should assume responsibility for financing progressive programs which inspire personal and professional growth in their students.

Too long have dedicated teachers been asked to give their lives to the practice of their profession with inadequate compensation. Individuals and institutions which value excellence in education should consider it a privilege to pay for it.

CHAPTER EIGHT

WHO PLANS THE PROGRAM?

Inasmuch as Universal Studies is original, a program with a unique philosophy, it should be introduced by a qualified coordinator who is the primary planner. The coordinator in each state or country is the person who initiates, implements, and coordinates Universal Studies in that community.

The coordinator of Universal Studies in your community is the one who invites administrators, teachers, and students to participate in Universal Studies programs. This is the friend and colleague who will synthesize and synergize the people power necessary to guarantee success of Universal Studies programs in every college and university.

Universal Studies programs are constantly in evolution. They are continually being updated and upgraded to make sure they make the most of recent, rapid advances in science and technology. Consequently, coordinators must be in touch with promising educational innovations which can be included in future Universal Studies programs.

This is not meant to imply that Universal Studies programs are planned exclusively by the coordinator who assumes that responsibility in any given community. The best coordinator could not plan the best of programs for any community, simply because the best plan of any individual does not incorporate the great ideas of many individuals.

For this reason, Universal Studies should be coordinated by one individual who assumes responsibility for developing a plan reflecting the best thoughts of the many people participating in the planning. The coordinator sets the standards, outlines the objectives, epitomizes the ideals, encourages participants to freely express their

thoughts and feelings with respect to implementation.

Evaluation is critical. Ideals are abstractions, difficult to measure.

Measure we must. To be honest with ourselves and the institutions we serve we must specify our educational objectives in behavioral terms, cognitive and affective, to make sure we do not delude ourselves when we miss the mark.

Mistakes will be made, and provision made for them. Much is to be learned in the mistakes to be made. Trial and error, reward and punishment, are human conditioning processes which facilitate personal and professional growth.

Infinite diversity will prevail in planning sessions. There will be private conferences between the coordinator and college president, coordinator and dean, coordinator and teacher, coordinator and student. There will be public conferences with coordinator and administration, coordinator and faculty, coordinator and students, coordinator and news media.

There will be numerous private and public planning sessions without the coordinator at all, whenever the need arises. These could be small informal gatherings or large formal conventions. In many instances, the coordinator will have done the advance planning, set the stage, produced the show in such a way that the goal of the meeting is met without actual presence of the coordinator.

The coordinator of Universal Studies, therefore, functions as an educational consultant on the local level. His time is valuable, and his responsibility great. All executive decisions are ultimately his responsibility.

The contractual fee for educational consultation will be negotiated. Institutions contracting for this valuable service are encouraged to use time of the coordinator wisely.

Initially, services of the coordinator are in great demand because Universal Studies is very new and differs drastically from conventional college programs. Unlike most multimillion dollar changes on college campuses today, however, Universal Studies does not depend on expensive new buildings or fringe benefits for faculty. It relies on the people power already a valuable resource in the institution itself. Once the coordinator harnesses that people power, synthesizes and synergizes the basic elements which guarantee success for Universal Studies, the institution no longer requires the services of the coordinator.

This is what makes Universal Studies cost productive. An institution only pays for productive services.

In California many large corporations rely on temporary agencies to do their business. They have discovered that hiring temporary help for six weeks or six months is much more economical than hiring full time people to do business you may not have a year from now. Consequently, it is not unusual to see a large insurance company or industrial firm with more temporary employees than permanent.

Education can learn from industry. If industry does not produce, it loses money, and goes out of business.

In Universal Studies results are guaranteed. A college pays only for services rendered. If the services are not productive from the point of view of the college, the service can be discontinued at any time.

What happens if a special need arises which the coordinator is unable to satisfy? If the college or university requests consultation with a leading authority in a specific subject area, how does the coordinator satisfy that need?

International authorities serve on the Board of Governors of Universal Studies. They may be authors, educators, entrepreneurs, or futurists. Invariably, they are highly respected scientists, engineers, and technologists with expertise and experience in specialized subjects. Members of the Board of Governors serve as advisors in developing policy.

Universal Studies coordinators will have names, addresses, and phone numbers of Board members to contact for speaking engagements, seminars, conventions, and policy statements. Individuals who serve on the Board of Governors are available on a limited basis at a modest fee established to cover cost of professional services. The local Universal Studies coordinator assumes sole responsibility for speaking engagements, hotel reservations, hotel reservations, and flight tickets when personal appearances by a leading authority is deemed necessary.

Authors of Universal Studies are indebted to the dedicated individuals who generously donate their time to attend annual meetings of the international Board of Governors. Progressive educators should make the most of these gifted/talented spirits when the need arises.

In most instances, however, personal appearances are not necessary. Members of the Board of Governors happily respond to a quick phone call or polite letter requesting advice or information.

The coordinator for Universal Studies is the key person to contact established authorities. The ideal coordinator is a people person, a generalist, who coordinates plans to maximize potential of personalities and characters of those participating in the process.

Plans for Universal Studies will need this instructional guide for introduction and implementation in colleges and universities. Planning will also require a written plan of specific suggestions, recommendations, and responsibilities to facilitate communication and cooperation. Coordinator and participants will specify in writing the educational objectives to be met in Universal Studies and the criteria with which to evaluate customized courses of study.

The authors of Universal Studies are not infallible. This is a simple statement of their formula for personalizing education in today's colleges and universities. If the formula developed in a college in your community differs from the original, so be it. Success is assured when your thinking is one step ahead of ours.

CHAPTER NINE

WHO ORGANIZES THE PROGRAM?

Universal Studies is very new. Resistance should be anticipated.

Every new idea goes through chronological stages of development. First, the idea must be recognized. Second, it must be understood. Third, it must be challenged. Fourth, it must be accepted or rejected. Fifth, it must be supported or negated.

In the first stage the concept of Universal Studies must be recognized as an idea worthy of recognition and consideration. Who is proposing this concept? What is it? These are the kinds of questions posed at this primitive stage.

In the second stage the concept of Universal Studies must be understood. What does it really mean? How will it affect me? What will I have to do? Questions at this stage are more probing.

In the third stage the concept encounters challenge. Who needs it? Why waste money? What's in it for you? This is a crucial stage of development. A worthwhile idea will pass this test. Worthless ideas are frequently discarded at this stage.

In the fourth stage a decision must be made to accept or reject the idea intellectually. At this point questions must be answered; doubts need to be resolved.

In the fifth stage we have commitment pro or con. At this stage there is no question. Doubts have been resolved, and action is initiated.

In the conceptual development of Universal Studies in any community this is the chronological order in which the stages

will occur. Resistance is inevitable. It should be anticipated and planned to be a positive, productive force.

Every positive has a negative. We would not know the value of happiness if we never knew unhappiness. We would not have day without night. We will never know pleasure if we know no pain.

People will object to Universal Studies because it is new. People will object because they dislike the coordinator. People will object because they have no faith in its basic philosophy. People will object for a variety of reasons, rational and irrational.

In David Copperfield, Charles Dickens wrote, "The best steel must go through the fire." This is the test.

If Universal Studies has no firm foundation, it will fall. When it meets resistance and fails to fall, it will pass the crucial test which will insure its survival and ultimate success.

Once the plan for Universal Studies has passed through the five sequential stages of development a personalized prescription for a program is introduced at the college or university. Second step is to organize to implement prescribed plans.

Who does the organizing? It may be the primary planner, local coordinator of Universal Studies. But not necessarily!

In the evolution of Universal Studies leaders will rise from the ranks. In every college and university dynamic, dedicated individuals are anxious to take the initiative

in introducing educational innovation. One of these is likely to assume responsibility for organization at the college in this stage of development.

If not, the local coordinator is a natural to play this role. The opportunity is open to the one who accepts the challenge to be the primary organizer.

Should an administrator, teacher, or student emerge as a dynamic leader at this stage of development, the local coordinator does not bow out, but steps aside for the time being. A coordinator never abdicates responsibility for a Universal Studies program he introduces. He simply steps aside to free himself for coordination of new programs and to facilitate personal and professional growth of a colleague.

If there is question as to qualifications of person challenging leadership of local leader at this point, it is suggested that the local coordinator appoint the challenger pro tem for a trial period of six months. If the appointee is unable to meet the organizational responsibilities of office, the coordinator can offer to assist at the proper time and make new appointments whenever necessary.

Timing is important. Individuals participating in organizing Universal Studies programs should become sensitive to timing.

An idea introduced at the right time will be accepted. The same idea will be rejected if presented at the wrong time. Timing deserves serious consideration in planning, organization, and management.

Choice can be critical. Ideally, the coordinator and organizer will be chosen with care and caution.

The organizer does not act in isolation. He takes the proposed plan and puts it into action.

First, he analyzes the plan to identify the basic ingredients: persons, places, and things. Next, he makes a list of personalities, locations, and resources necessary to put the plan in motion. Then he has to procure persons, places, and things prerequisite to implement the plans. Finally, he has to prepare a schedule, a prescription for who does what, when, where, and why.

Organizing anything is like putting a puzzle together. You simply put all the pieces in the proper place at the proper time.

We all know, however, that some people are very good at putting puzzles together. Others are not. Some people are born organizers; they like to put the pieces together. Others find it frustrating and boring.

Universal Studies needs the kind of people who enjoy organizing. They welcome challenge, and they know how to cope with it.

Whether the organizer is the local coordinator of Universal Studies or a leader who rises from the ranks is not nearly so important as the kind of leadership provided in playing the role of organizer. This is an administrative role. The secret to success in administration is to make people feel they work WITH you, not FOR you. Chosen leaders should be positive, productive individuals who inspire confidence in themselves and colleagues.

A uniqe feature of Universal Studies is the absence of conventional status symbols in form and function. Such things symbolize the past, and Universal Studies is a promise for the future.

If an organizer is authoritative and dictatorial, he can stifle creativity of participants in Universal Studies. It is imperative, therefore, that the role of organizer be played with empathy.

The formula for organization of a Universal Studies program in a community where there is no college or university will not differ drastically from this prescription. Essentially, patterning is the same.

Universal Studies is introduced exclusively by the local coordinator because he is the only person qualified to initiate prerequisite planning. Planning, however, is participatory, and planners will learn much about Universal Studies in planning sessions.

Conceivably, Universal Studies could be introduced at a tribal meeting of American Indians or in a synagogue in Israel. These people may not have traditional college degrees, but they can qualify to teach their own people in a universal context.

Coordinators are creators. They initiate innovation and transform the culture by introducing new concepts.

A coordinator is responsible for creation of Universal Studies in any satellite where it is introduced. Satellites may be located anywhere on earth where there are students willing to learn. Coordinators are appointed to assume responsibility for generating the Universal Studies program in a specific satellite location.

This guide is written for guidance of coordinators, organizers, managers, and participants in Universal Studies. It is meant to be revised annually. Everyone participating in Universal Studies is invited to contribute to the annual revision.

Universal Studies participants become cocreators in its research and development. If the sponsoring institution is a youth center, college, church, library , computer company, or university, the sponsors are invited to participate in conducting the prerequisite research to develop personalized programs for their constituencies. From the minds of many will be born a treasury of information to insure success.

In a healthy, happy learning situation teacher and student know when the student knows what he needs to know. In Universal Studies the coordinator is the teacher. He/she teaches nature, purpose, form, and function of the concept in planning. When he/she has taught everything one needs to know to prepare a plan for Universal Studies, a positive pragmatic, productive prescription will be developed to meet the educational needs of that satellite.

When a well prepared plan is ready for implementation in a selected satellite, an organizer must be chosen. Possible choices may be discussed in private meetings or public forums. Everyone volunteering to assume responsibility should be given serious consideration.

It is a basic tenet in the philosophy of Universal Studies that every human being has an infinite capacity for personal and professional growth. It is imperative, therefore, that every participant be given ample opportunity to cultivate creativity in the development of the program.

If conflict arises over choice of leadership in organizational phase of development, it can best be resolved by an analysis of personalities and characters of competitors. Frequently, coordinator and organizer will decide to share their creative time and talent in their mutual best interest. Planning and organization should provide for individual differences in personality and character development.

A simple solution to the problem of competition is to write and rewrite role descriptions to reflect delegation of different kinds of responsibilities, new titles, and career opportunities in an evolutionary educational system. Consequently, it is imperative that this guide be revised periodically to voice the hearts, minds, and spirits of Universal Studies participants. The spirit of communication and cooperation is necessary to insure personal and professional growth of individuals and institutions.

Future revisions of the guide will include human problems experienced by individuals and the creative problem solving skills employed to solve them. This information can be a source of reference for participants facing similar problems in their own satellites.

One thing must always be kept in mind: what is good for the individual is inevitably good for the goals of Universal Studies. What is valuable for Universal Studies is valuable for individuals participating in its research and development. Choices must be made on this basis.

CHAPTER TEN

WHO MANAGES THE PROGRAM?

Universal Studies is based on a belief that the least of us is born to be great. This greatness, this innate creativity, needs to be nourished.

The program itself cultivates creativity in the individual. The inevitable consequence is that the greatness in individuals emerges in the process oriented plan.

It grows greater in each phase of introduction and implementation. In the first phase, planning, the coordinator creates. In the second phase, the organizer cocreates with the coordinator. In the third phase, the coordinator cocreates with organizer and manager.

Approximately fifty percent or more organizers will rise from the ranks to become organizational leaders. Seventy five percent or more of the managers will rise from the ranks.

In rare instances the coordinator will be primary planner, organizer, and manager. This is likely to happen in communities where there are no colleges or universities, people are illiterate, and nobody speaks English.

In most colleges and universities there are creative individuals whose creativity has been frustrated. When their creativity is cultivated in planning conferences, they will want to take initiative in subsequent endeavors. They will become organizers and managers.

Planning, organization, and management require skills. Planning requires ability to project into the future, the skill to conceptualize and communicate concepts to others. Planning is writing the recipe. Organization is reading the recipe and assembling the ingredients, mixing the batter. Management is baking the cake.

Organization requires reading skills to study plans, read the recipe, assemble necessary ingredients, mix them together in proper proportion at the appropriate time. Organizing is the actualization of the concept.

Management is supervision, baking the cake, taking the assembled ingredients, using them as prescribed in the recipe, following directions, solving problems as they arise.

People who are brilliant planners are frequently poor organizers because they lose interest after initiating a new idea. People who are poor planners are likely to be great managers because they are doers, not dreamers.

In Universal Studies we need all kinds of creative spirits to do different things. Time, talent, and interest of everyone can be put to use.

Willingness to work is all that is required. Skills can be taught, but there is no substitute for motivation.

Motivation in Universal Studies is self actualizing. The program is designed to stimulate personal and professional growth in every participant.

The coordinator who steps aside to make space for the organizer is giving himself time for bigger, better opportunities. In the universal panorama he/she is moving up, not out of the picture.

Universal Studies is pragmatic. It is an action oriented program that works because the participants make it work.

It was conceived by dreamers who do, people who believe that a dream worth having is one worth actualizing. People power is what makes dreams become true.

Precisely, what is involved in the management of a Universal Studies program? Management is supervision, taking and giving orders according to a prescribed plan.

When one puts the cake in the oven, the baking process begins. Temperature and timing are important considerations. The baker must watch both closely, or the cake will not be worth eating.

A professional baker will follow the recipe faithfully with respect to time and temperature because he recognizes the importance of such factors. However, he will alter the recipe in many instances, if he thinks he can bake a better cake in so doing.

This is the difference in a professional and a nonprofessional. A professional has learned from experience how to produce the best product or service. A nonprofessional needs to follow a prescription, plan, or recipe to produce a satisfactory service or product.

In Universal Studies some of the participants will have had prior experience in management that will prepare them to manage. The basic principles of efficient management are learned experientially. The principles can be applied in any setting. Efficient managers know the principles: know your plan, know your organization, know your people and manage them to make the plan work.

The test of efficiency in management is how well the plan works. Crisis, catastrophe, and tragedy will occur in any human undertaking of this magnitude, but a well planned organization will survive and succeed if wisely managed.

Managers must know and understand the value system which is the foundation for the plan and organization to be managed. The value system for Universal Studies is very new. What are its values?

CHAPTER ELEVEN

SYNTHESIS

UNIVERSAL STUDIES

VALUE SYSTEM

1. INDIVIDUAL HUMAN BEINGS HAVE INFINITE VALUE.

2. INDIVIDUAL HUMAN BEINGS HAVE INFINITE VALUE TO ONE ANOTHER.

3. INDIVIDUAL HUMAN BEINGS HAVE INFINITE VALUE IN THE UNIVERSE THEY SHARE WITH ONE ANOTHER.

4. THE UNIVERSE IS INFINITELY VALUABLE TO INDIVIDUAL HUMAN BEINGS.

This is the value system for Universal Studies, its rationale, foundation for its philosophy. Like every value system it has positives and negatives, goods and evils, rights and wrongs, dos and do nots.

For instance, value #1 says, "Individual human beings have infinite value." "Infinite" in this context means a positive amount too great to measure. Therefore, any action that devalues an individual is regarded as negative in this value system.

Consequently, institutions that devalue or depersonalize people are condemned. Those that promote personality and character development in individuals are condoned.

Why do we postulate a new value system for Universal Studies? Why do we deem it necessary?

An international universal educational program will have infinite value to the individual if he/she feels it educates him/her to grow personally and professionally. Universal Studies will have infinite value to humanity if individuals feel it maximizes human potential and enriches lives of people everywhere on earth.

Value systems pattern behavior of individuals and institutions. Humans cannot live long in chaos; order is a psychological necessity. To establish order in any culture, people are taught a value system, concepts of good and evil, right and wrong, do and do not. This cultural patterning enables everyone to know what behavior is expected of him/her in that culture and what behavior he/she can expect in other humans.

If we feel the established order does not meet the needs of our time, we may challenge the system. Universal Studies challenges the status quo in the educational establishment that has produced a generation of young people who cannot read, write, or calculate as well as their parents. In challenging established institutions of higher learning the authors of this instructional guide propose an alternative value system. The value system proposed is one which will encourage humans to make the most of what they are to become the best they can be.

Universal Studies proposes a new value system to challenge educational institutions to meet the needs of constituents. The proposed values will be tested in the research and development, planning, organization, and management of Universal Studies. A humanistic, holistic set of values is in order for the future. A positively productive value system will give humans faith in themselves and their respective futures.

Universal Studies is a synthesis of dichotomies, good and evil, right and wrong, dos and d' nots, love and hate, science and art, positive and negative. In this evolutionary approach to learning, we postulate that every one of these classifications is a concept created by humans to order his perception of the universe. Humans think conceptually.

"Good" and "evil" are abstractions, concepts formed in the mind, ideas originating from value systems which define "good" and "evil." What is "good" in one value system may be "evil" in another.

The bloodiest wars are holy wars in which the warriors are fighting for the "good" ... on both sides. The enemy is always "evil."

Universal Studies suggests a new way to look at life. Is everyone and everything we know "good" or "evil"? Isn't it possible that there is some "good" in every "evil"? and some "evil" in every "good"? Is it not probable that our concepts of "good" and "evil" are simply the products of learning?

If it be true that humans are "good" because they think they are "good", then the concept of "goodness" is simply an invention of the human mind. Since all human beings do not share the same concept of "goodness", everyone will agree that individual differences do play a part in defining "good" for the individual. The personality and character of the individual determines his concept of "goodness".

Universal Studies proposes that all human concepts such as goodness, truth, beauty, love, and God be taught as value systems which prescribe human behavior. For instance, for many

years Catholics were forbidden to eat meat on Friday. They were taught that eating meat on Friday was "evil". To do so was to break a church law, and the punishment could be eternal damnation. "Good" Catholics ate fish on Friday and went to heaven, "evil" Catholics ate hamburger and burned in hell.

Today "good" Catholics can eat meat on Fridays because the church law has been changed. One wonders if the "evil" Catholics are still burning in hell for the hamburger they ate long ago.

Humans evolve. Value systems come and go. Old ones die, and new ones come into being.

Humanity is in its infancy. It needs to order its universe for the survival of the species. It is time for a new value system.

What value has a value system? It prescribes behavior. It projects the future because it says what we believe and what we must do, who we are and who we are becoming.

Universal Studies says there is a positive in every negative, a good in every evil, a science in every art, a right in every wrong. A human can make the impossible possible, turn hate into love, war into peace, work into play, poverty into prosperity. Humanity has in its heads, hearts, and spirits the ability to transcend false dichotomies which depersonalize people, the power to synthesize the diverse elements in a complex universe.

The most magnificent machine in the universe is the human human being. Nobody knows its limits.

Nobody understands precisely how the human machine functions. Nevertheless, it does function, and what it has accomplished in its relatively short history is miraculous.

Do we dare to predict the future of humankind. We do.

The future of humanity is written in the stars. Humans have just begun to read the writing.

Humanity's future will be its own creation. Humans will emigrate from earth to enrich life on this planet. Humankind will not evolve in small steps as it has in the past. Rather, it will take giant strides, quantum leaps into the foreseeable future.

Research and development will accelerate in every country. The integration of the family of humanity will inevitably be the product of rapid advances in science and technology which will establish the cosmic connection.

Universal Studies will play its part in creating the future. The evolutionary educational programs developed in every state and country will be shared worldwide. What we learn about humanity in Universal Studies in Sweden will be shared with participants in California, New York, Wisconsin, Pennsylvania, Illinois, and every other satellite location introducing US programs. We will learn from one another.

We are one people. We have a common quest. What depersonalizes one of us depersonalizes all of us. Whatever enhances the personality and character of one of us enhances the personality and character of all of us.

We have a common conception of goodness for which we strive. What is good for one of us is goodness, amity for all.

The greatest goodness is the health and happiness, personality and character development of the individual. Infinite goodness can be defined as the ultimate in health and happiness for human beings everywhere in the universe.

An impossible dream? Perhaps. Nevertheless, it is a goal for which we should strive.

America, the richest, most powerful country on earth, is not a healthy, happy country. Alcoholism, obesity, crime, drugs, mental illness are national problems that defy solution.

In 1979 President Jimmy Carter observed that America suffered a crisis of confidence. Americans agreed they were lacking in leadership in the White House. They elected a new leader.

In November, 1980 Ronald Reagan was elected to succeed President Carter. Presumably, his first four years in office should tell America whether or not Reagan deserves its vote of confidence in the 1984 presidential election.

A voter votes for a candidate he evaluates to be best for the country. His concept of "goodness" becomes the criterion of what is "best" for the country. If the value system of the candidate is identical with that of the voter, the voter is likely to vote for that candidate.

The value system of the individual influences the future of every nation. It is imperative, therefore, that individuals learn to evaluate value systems, their own and others. It is essential, also,that they know the relationship between value systems and behavior.

Universal Studies is predicated upon a particular value system of its own. Value systems are important because they state what one must believe and what one must do. Without a value system an individual is ambivalent, dubious which way to go, what to do. With a value system he knows what he believes and what he must do. He can act because he has a sense of direction and knows which way he must move.

The value system of Universal Studies will conflict with other prevalent value systems and will be subject to challenge. The resolution of that conflict is in the understanding that the people who participate in Universal Studies do so voluntarily. The value system can be freely accepted or rejected at any time.

The value system of Universal Studies will never be imposed on anyone. Everyone participating in the program will be taught to respect the variety of value systems which will prevail in any cosmopolitan community.

If the value system of Universal Studies emerges to be the free choice of participants, the one they would like to internalize for future reference, so be it. If not, at least it has been considered as a positive, possible choice.

CHAPTER TWELVE

SYNERGY

The synthesis of dichotomies in the individual and the universe will release the most powerful force on earth, human energy. This is the energizer, the people power, which is the strength of Universal Studies.

Each individual participant assumes responsibility for himself, his relationship to others, and the success of the program in its initial stages of research and development. This is a common quest to develop an evolutionary educational program beneficial to all who participate. With so many working to make something succeed, the probability of success is very high.

Let us recapitulate. What is Universal Studies? An evolutionary educational program to develop the personality and character of the individual.

Who teaches it? Anyone motivated and qualified to teach a course in Universal Studies can do so.

Who learns from it? Everyone who participates in Universal Studies learns from it. The program is designed to be a unique teaching and learning experience for anyone and everyone.

Where is it taught? Anywhere on earth, everywhere in the universe. Universal Studies can be taught in any college or university anywhere on earth. It can also be taught anywhere there is no college or university. Wherever there are people who want to learn, Universal Studies can be taught.

When is it taught? Any time, anywhere. Learning begins with conception, and Universal Studies can be taught to anyone at any age. The program is ageless and timeless.

Why is Universal Studies taught? It is taught because human beings are born to be educated, and contemporary educationalsystems fail to educate. This evolutionary educational system has been developed to meet a basic human need, the need to know, the urge to grow physically, emotionally, mentally, and spiritually.

How is it taught? Professionally. The program is process oriented, and the methodology is experiential. Universal Studies is taught professionally.

Who plans it? The coordinator of Universal Studies is the person who introduces the program and assumes responsibility for guiding research and development of plan. Planning is voluntary and participatory. Administration, faculty, and students are invited to participate in plans.

Who organizes it? Organizing can be conducted by coordinator who introduced the program or organizer who volunteers to play this role. Administration, faculty, and students participate in organization.

Who manages it? The person who manages Universal Studies may be the original coordinator, the organizer, or a manager who rises from the ranks to play this role. Management is voluntary and participative, includes administration, faculty, and students.

Universal Studies is a synthesis of very many diverse elements, individual and universal. It derives its synergy from the people who empower it with their ideals, those whose faith in the future inspires them to contribute time and talent in the quest for academic excellence.

FREE FALL

$32'/32^2$ is irrelevant
To a body in free fall.
The mind can know the arithmetic,
Know the physics of gravitational attraction in both
Space and time,
Know of crystalline clocks and vectors
And acceleration rates.
The body in free fall knows
None of these
And feels in balance,
Stasis,
Suspension between Earth and Heaven.

In free fall
The body senses no direction,
Nor passage of invisible time,
Nor velocity relative to Earth,
But only its own unitary being.
And that is illusion,
For it could not be in that trajectory
But for both fields of gravity,
Silent and inexorable.

The forces (per second per second)
Between orbited body and orbiting body
Determine with finely calculable certitude
Whether and when,
Celebrated by sky fires and supersonic percussion,
They meet, as meteors find Earth.

Francis A. Cartier

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